

part of the eosmogonia; and then
 agaiu'Mafter-wards calling them *vioi*
 ,Oeol, junior gods, he describes them as
 those whose particular office it was to
 superintend and preside over human
 affairs, Vai Kara Swa/utu on KaXXiora teal
 aptcrra TO Qvr|TQv Sca/cvjStpv^v froov, on fir/
 fca/cwv avro tavr w yiyvouro

aeriov, and to govern this mortal
 animal, man, after the best manner
 possible, so that he should no
 otherwise fail of doing well or being
 happy, than as he became a cause of
 evil and misery to himself, by the
 abuse of his own liberty.—

And thus much out of Plato's
 Timaeiis; *but* the same thing might be
 proved also out of Ms other writings,
 as particularly from that passage in his
 teeth book of La\tfs,^b where he takes
 n0r tice again of the theogoriia of the
 ancients, *m&d* that as it had been
 depraved and corrupted by a great
 mixture of impious and immoral tables.
 Etatv *ijfijLv fv ypajijfiaffi* Xo-yOt /cei/icvot.
 Oi jaft>?lif juerpoic, ol Xe KCLI aveu juirptuv*
 Xeyovrec Trcpt fowv,' bt TraXaiorarot, we y&yovev ij -
 Trpior^ <j>vcrif ovpavov rwv re. 8e rrfE &f>XnE ov ?
 roXv QeoyoviavTE (*>c TTpoc aXXijXot^ wfitXiicrav;

are (saith he) .extant among us
 Athenians, stories and traditions, very
 ancient, concerniag the gods, written
 partly in metre, and partly in prose,
 declaring how the heaven, and the
 gods were at first made, or generated;
 and* carrying on their fabulous
 theogonia farther, these generated
 gods afterward conversed with onfe
 another, and ingendering after
 themaunenof men, begat other gods.—
 Where that pfoilosopter, taking O'ffii |iis
 vizard, plainly discovers lits ?great
 dislike of that whole fabu)ay«
 theogbnia'(how-

.' * In TiniEeo, cap. xxix. p. 25&* ^b P. 664.